

Sri Krishna Kathamrita

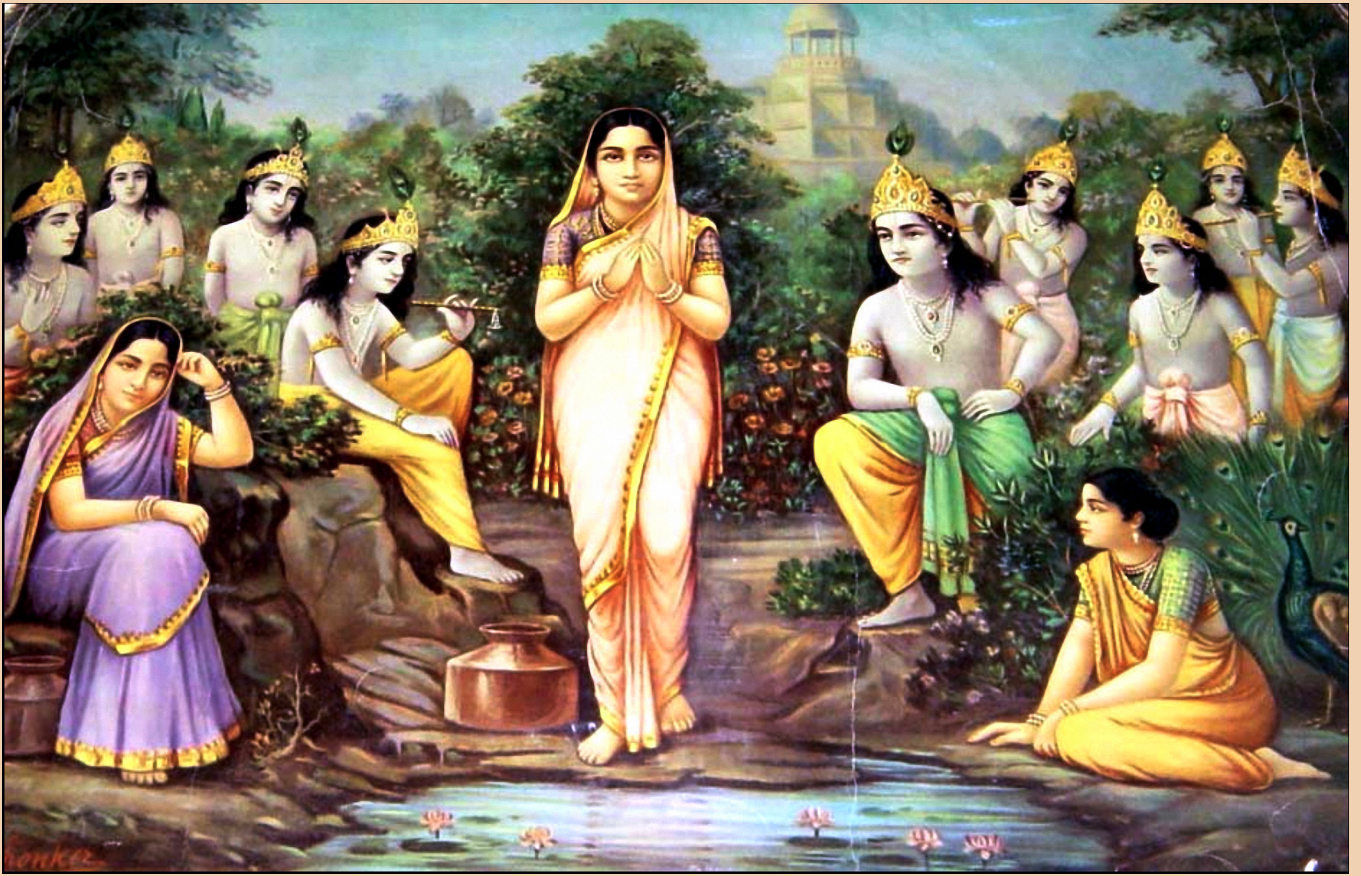
Bindu



Issue 609

sarva-vyāpaka

Seeing Krishna Everywhere



www.gopaljit.org



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 609

Śrī Uthhāna Ekādaśī

2 November 2025

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HANKER TO SEE KRISHNA

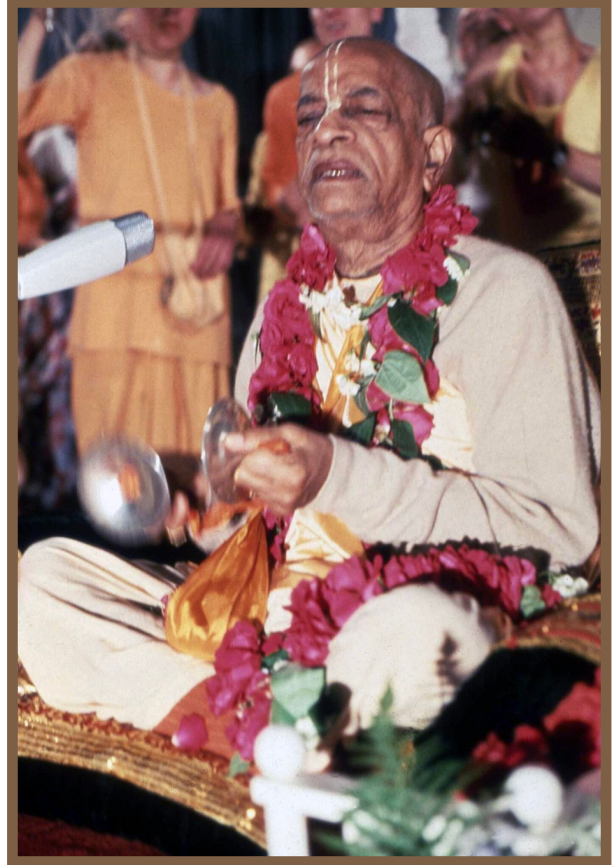


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The *gopīs* are another example of great eagerness to see Krishna. The *gopīs* came to Krishna, being captivated by his beautiful features. They were young girls, and Krishna was so beautiful. Actually, they were lusty when they came to Krishna, but Krishna is so pure that they became first-class devotees. There is no comparison to the *gopīs*' devotion, because they loved Krishna with heart and soul. That is the qualification. They loved Krishna so much that they didn't care for family or reputation when they went out in the dead of night. Krishna's flute was sounding, and they were all fleeing their homes. Their fathers, their brothers, their husbands all said, "Where are you going? Where are you going in this dead of night?" But the *gopīs* didn't care. They neglected their children, their family, everything. Their only thought was, "We must go to Krishna."

This eagerness is required. We must be very, very eager to see Krishna. Many *gopīs* who were forcibly stopped from going to Krishna lost their lives because of their great feelings of separation. So this eagerness is wanted; then you can see God. Whether you are lusty or a thief or a murderer or whatever it may be—somehow



Unknown photographer

or other you must develop this eagerness, this desire: "I must see Krishna." Then Krishna will be seen.

The first thing Krishna is looking for is how eager you are to see him. Krishna will respond. If you are actually eager to see Krishna — whether you are lusty, or you want to steal his ornaments, or some

Cover Painting titled: *Sarva-vyāpaka*. Srimati Radharani and the *gopīs* see Krishna everywhere. By an unknown artist. Bazaar art, Bombay, c.1920's.



The gopīs unite Radha and Krishna

way or other you have become attracted to Krishna — then it is sure your efforts will be successful.

But you must desire Krishna only. In this connection, Rupa Goswami has written a verse:

*smerāṁ bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭīm
vaṁśī-nyastādhara-kiśalayām ujjalām candrakeṇa
govindākhyām hari-tanum itaḥ keśi-tīrthopakāṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ*

The idea is that one *gopī* is advising another *gopī*, “My dear friend, there is one boy — his name is Govinda. He is standing on the bank of the Yamuna near the Keshighat, and he is playing on his flute. He is so beautiful, especially during this full-moon night. If you have any intentions to enjoy in this material world with your children, husband, or other family members, then please do not go there.” *Bhaṅgī-traya*: Krishna always stands in a three-curved way with his flute. That is Krishna’s *tri-bhaṅga* form, bending in three places. So one *gopī* says to the other, “If you think that you’ll enjoy your life more in this material world, then do not go to see Krishna. Do not go there.” The idea is that if you once see Krishna, then you’ll forget all this nonsensical materialistic enjoyment. That is seeing Krishna. 🍌

— *Journey of Self Discovery*. Chapter 2. Bhaktivedanta Book Trust. Los Angeles. 1990.

**RADHA IS THE FORM
OF CONDENSED LOVE**



Sri Srimad Gour Govinda Swami Maharaja

The pleasure-giving potency is known as *hlādinī-śakti*. The condensed form of *hlādinī-śakti* is *prema*. When *hlādinī-śakti* becomes condensed and assumes a form, that form is *prema*. And the most condensed form of that *prema* is *mahābhāva*. That is Radharani, *mahābhāva-mayī*. *Kṛṣṇa-premara ghanībhūta avasthā* — If *kṛṣṇa-prema* assumes a most condensed form, that is Radharani. That *hlādinī-śakti* is Radharani, and it gives all pleasure to both Krishna and the devotees. Therefore, the devotees are engaged in loving service to Krishna. Out of that service they get pleasure, *sevānanda*. *Hlādinī-śakti* gives that pleasure. Otherwise, if that pleasure were not there, no one would have engaged in loving service to Krishna. *Hlādinī-śakti* gives pleasure both to Krishna and to the devotees. Radharani is the embodiment of that *hlādinī-śakti*. Radharani only thinks of the pleasure



Painting by the Nainsukh family, Kangra, Pahari. Early 19th century.

Radha Krishna are entertained by gopī musicians

and happiness of Krishna. She never thinks of herself. Radha is *govindānandīnī*, she who gives pleasure to Govinda. *rādhā vinā tinhoṅ kāro naya* — “Krishna only belongs to Radharani.” (Srila Bhaktisiddhanta’s *Gauḍīya-bhāṣya* introduction to *Śrī Caitanya-bhāgavata*, verse 4.) He doesn’t belong to anyone else. He is completely captured by Radharani. That is Krishna. Therefore, Krishna manifests himself in his own complete *svarūpa* before Radharani. 🍌

— From *Mathura Meets Vrindavan*, p. 95. Gopal Jiu Publications. Bhubaneswar. 2003. Originally from a lecture in Bhubaneswar on 10 December 1992.



DRESS OF THE YOGINI PART FIVE



From *Śrī Rādhā-mādhavodaya*
By Raghunandan Goswami

For more about Raghunandan Goswami see Bindu issue 604. The story continues from Bindu issue 608.

tabe sei dui gopī sajala nayana
kahichena śrī kṛṣṇera kariyā sântana
nāgara kātara nāhi hao tumi āra
sunaha vacana kichu modera doihāra
tomāre upekhi tāra hayeche se daśā
varṇana karite tāhā kari nā bharasā

Thus the two *gopīs*, now with tear-bedimmed eyes, spoke to Krishna in the hope of bringing some peace to him. “O *nāgara*! (a paramour accomplished in the arts of love), don’t ever be so cruel again! We do not wish to even try to describe the *daśā* (state or emotional condition) Radha attained, and all due to your neglect!” (161-63)

Painting by Kshitindranath Majumdar, Bengali artist, 1891-1975.



Krishna watches Radharani collect water



Unknown artist. Mewar school. Rajasthan. C. 1680.

Srimati Radharani waiting for reconciliation with Krishna

hrdaye jvalitechila viraha anala
 veṇu raba bāte tāhā ha-ila pravala
 tāhe dahiteche tāra tanu prāṇa mana
 sthira ha-ibāre nāhi pāre ekakṣaṇa
 ataeva śīghra sethā kariyā gamana
 dekhā diyā dukhinīra rākhaha jīvana

“Her heart was aflame in the fire of *viraha*, then the breeze-like notes from your flute (spread those flames of separation from her heart) into her body, mind and *prāṇa* (life-force). Even now she cannot remain still for a moment. Therefore, go at once and see this *duḥkhinī* (sad and disconsolate Radha), and by doing so you will thereby save her life.” (164-66)

āsiyāchi morā tomārei la-ibāre
 anya kathā kahichinu bhāva bujhibābe
 tāhā bujhilāma ebe kahi satya kathā
 vilamba nā kara tumi śīghra cala tathā
 tomā lāgi utkanthā hayeche yena tāra
 kṣaṇakāla tāhāte yāpana karā bhāra

[Vishakha confesses] “I came here to bring you to her as well as to ascertain your mood. Now,

understanding that, I will tell you honestly, delay no more and quickly go to her side! She pines for you so much that every moment she has to endure, feels to her like bearing a most heavy burden!” (167-69)

kevala tomāra hāra tāra gale diyā
 āsiyāche morā tāre āsvāsi rākhiyā
 śrī kṛṣṇa kahena ki kahile priya sa-i
 priyā tyajiyāche māna prasanna ki ha-i
 diyāche ki priyā gale mora sei hāra
 āmi sethā gele ki karibe aṅgikāra

[Vishakha continues] “Her only solace is your necklace which I placed around her neck.” Then Sri Krishna said, “O dear friend! Did you say my beloved has given up her sulkiness and is now possessed of a cheerful mind? You have placed my necklace around her neck, but if I go to her side, do you think that she will receive me favourably?” (170-72)

lalitā viśākhā kana nā kara saṁśaya
 priyasakhī ha-iyāche tomāte sadaya



Krishna goes to worship Radha

ataeva cala tumi tūrite tathāya
kintu eka baḍa vighnā āchaye ihāya
dvārete basiyā āche śvāsuḍi tāhāra
ki kari yāibe sethā karaha nirdhāra

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by
Gopal Jiu Publications

Gopal Jiu Publications is a section of the
International Society for Krishna Consciousness,
Founder-Acharya: His Divine Grace A.C.
Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures
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“Entertain no doubts,” said Lalita and Vishakha,
“Our dear friend is most graciously disposed toward
you. Therefore, let us go there now! Yet, still there
is one obstacle which needs to be surmounted. Her
mother-in-law sits by the door [which leads into her
chamber], thus we need to consider and determine
just how we may gain entrance.” (173-75)

eta śuni kichukāla kariyā bhāvana
kalichena tāhādige śrī nandanandana
kari dāpa yadi mora yoginīra veśa
tabe pāri priyāgrhe karite praveśa

Hearing their words, and pondering for a moment,
the beautiful son of Nanda said to them, “If you
can disguise me as a yoginī, then I could enter my
sweetheart’s abode.” (176-77)

kṛṣṇera vacana śuni gopī dui jana
bhāla bali karichena keśa virācana

Hearing these words of Krishna the two gopīs said:
“Very good!” and then they began to decorate his
hair. (178) 🍌 [To be continued in the next issue.]

— English translation by Jagannath Mishra Das from
Raghunandana Goswami’s *Śrī Śrī Rādhā-mādhavodaya*. Pages
187 to 188. Published by Niradachandra Chakravarti. Kolkata.
1312 Sal. (1905 CE) Bengali.